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The Dissenters
JUBILEE:

As it was Sounded in the Audience of

A SOLEMN ASSEMBLY

AT

The Publick Meeting-Place in *Spittle-Fields* near *London*, on *Tuesday May* 17. 1687.

BEING

A Day of Thanksgiving to praise the Lord for his Wonderful Appearance and Over-ruling Providence, in the Present Dispensation of

Liberty of Conscience,

By *Charles Nicholets*, Preacher of the Gospel, and Pastor of a Congregation there.

Judg. 10. 16.— *And his Soul was Grieved for the Misery of Israel.*

Psalm 12. 5.— *For the Oppression of the Poor, for the Sighing of the Needy, now will I arise saith the Lord; I will set him in safety from him that Puffeth at him.*

LONDON, Printed by G. *Larkin*, without *Bishopsgate*; and are to be Sold by most Book-Sellers. 1687.

The Differters

JUBILEE:

As it was Sounded in the Audience of

A SOLEMN ASSEMBLY

AT

The Publick Meeting-Place in Stirls-Hill, near London, on Thursday, [illegible] 1689.

BEING,

A Day of Thanksgiving to praise the Lord for his VVonderful Appearance and Overruling Providence in the present Dispensation of

Liberty of Conscience.

By Charles Nicholls, Preacher of the Gospel, and Pastor of a Congregation there.

Psalm 10. 18. — [illegible]

Psalm 12. 5. — For the Oppression of the Poor, for the Sighing of the Needy, now will I arise, saith the Lord, I will set him in safety from him that Puffeth at him.

LONDON: Printed by G. Larkin without Bishopsgate; and are to be sold by most Book-Sellers. 1689.

To the most August
And Justly-Renowned-Monarch,

James the Second,

By the Grace of *God* King of *England, Scotland, France and Ireland*, &c.

Dread Soveraign!

Amongst the Numerous Returns of Gratitude, *that flow from great Bodies of Your People, in all Parts of Your Dominions, for Your Majesties Gracious and most Healing Declaration for* Liberty of Conscience; *Vouchsafe to admit this mean Discourse to be humbly Dedicated to Your Immortal Name.*

For

For which, if any censure me as highly presumptuous, I must (with Submission) alledge that it was Your Gracious Clemency *that not only* Encouraged, *but in a manner* Enforced *me thereunto: For since Your Majesty has been the Glorious Instrument in the Hand of* God, *of Delivering us from those* Shackles *upon Conscience, and the many Insupportable Rigors whereunto the* Penal Laws, *and their severe Prosecution, had long expos'd us; I could not think we should fully discharge our Duty to the* Almighty *in that respect, without some particular Expression of Thankfulness to Your Majesty his* Vicegerent: *And withal, to Evidence the Sincerity of our Hearts, I was not unwilling to declare publickly what Doctrine and Sentiments we Endeavour to Impress upon our Hearers on this happy Occasion.*

For however Dissenters may have been Misrepresented, It has always been my Principle unfeignedly to Obey that Precept of our Blessed Saviour, To give unto God, and unto Cæsar each their due. *Thus as I Preach'd the following Sermon to demonstrate that I* fear God, *and desire to improve all his Providences to the great Ends of Christianity; so I offer these poor Papers as a standing Testimony that I sincerely* Honour the King.

In which Application, I forget not your Majesties Grandeur, *nor my own Groveling Condition: Yet I*

cannot

cannot indnce my self to apprehend a Frown from that Face which has spread such Irradiating Smiles throughout more than three Kingdoms; or that Your Majesty can be Angry, tho the meanest of your Subjects thank you for those Favours they can never be enough sensible of. He that would not a Beggar should bow to him, must with-hold his Hands from giving Alms. Had Your Majesty restrain'd your Goodness, Your Throne had been too Dreadful for the Approach of such a Shrub as I. But now that You have dilated Your Clemency in so extraordinary a manner to every Corner of Your Territories, whilst the Lofty Hills are Ecchoing Your Just Praises, You cannot (for the Harmony's sake) be offended that the Humble Valleys bear a part in the joyful Chore.

'Tis (Great Sir!) on these Considerations that I humbly beg leave by this Dedication to Express my own Thankful Acknowledgments, together with those of that Little Flock whereunto I am more peculiarly Related, for the Invaluable Happiness we enjoy through Your Majesties Benignity.

Now that that Great GOD (who enclin'd Your Royal Heart to this Blessed Work) may be a Glorious Canopy of Protection over You, and bless You with the Dew of Heaven, and Fatness of the Earth And that as He has given You (to the

Joy

Joy of Great Britain) a Crown here, He may fit You (by His Grace) for a Better, an Immarcessible Crown hereafter; Is, and shall always be the dayly and most Fervent Prayer of

Your Majesties most Dutiful, most Obedient, and most Thankful Subject,

CHARLES NICHOLETS.

THE

THE

Diſſenters Jubilee,

PSAL. CXXVI. 3.

The LORD hath done great things for us, whereof we are glad.

WHat our bleſſed *Lord* ſaid to his Hearers concerning *another Text* relating to *Himſelf*, I may ſay to you, with reſpect to the firſt Verſe of this Pſalm——*When the Lord turned again the Captivity of Sion, we were like them that dreamed——This day is this Scripture fulfilled in your ears:* God has ſtrangely, wonderfully, unexpectedly, turned back our *Captivity*, and we verily are even as thoſe that *dream:* Our hearts (like the Babe in *Elizabeths* Womb) leaping for joy, and skipping like the *young Unicorns on Lebanon*, or dancing like *David before the Ark*, in the ſence of this amazing and ſtupendious Providence. Now is the time that our Mouths are

filled with Laughter, and our Tongues with Singing; for those that wish not well to us, are forced to say among themselves—*The Lord hath done great things for them*; And if they say so, much more reason have we to answer with the Church here by way of Concession—*The Lord indeed hath done great things for us, whereof we are Glad.*

The words are very plain, and without much help of Logick or Grammar, we may easily see through them, as containing an Historical account of *GOD's Acting* in way of *Mercy*, and his Peoples *Rejoycing* in way of *Gratitude* and exultation of Spirit. My work is (with respect to the occasion of our Meeting here this day) to show you how *obvious* the *one* is, and how *congruous* the *other* would be: There can be no such stranger in our *Israel*, as to be unacquainted with what great things the Lord hath done for us; Oh! that there were never a Son or Daughter in our *Zion*, backward in their Humble thankful and joyfull acknowledgment of it, crying out from the very bottom of their Hearts———*Whereof we are glad.*

Gaudia, quæ multo parta dolore, placent.

Method obliges me to speak in order unto Four Things, which lie before us in the Text.

1. The *Agent*, or Person acting, and that is the *Eternal God*,———*The Lord hath done.*

2. The *Object* for whom he acts,———*for us.*

3. The *Predicate*, with its Amplification concerning his acting,———*He hath done great things.*

4. The *Influential Operation* that this has upon all that fear the Lord,———*Whereof we are Glad.*

I begin with the first of these:

1. The Lord, *Jehovah* the Great and Powerful *God*, the Creator of the ends of the Earth, who can, and does all things in Heaven above, and on earth below, according to the good pleasure of his own will; That *God*, who by

by his all-commanding Power, brought *Light* out of *Darkneſs*, extracted *Order* out of *Confuſion*, and daſht back the Waters from the naked Land. That *God* who made *Almonds* flouriſh upon *Aarons* ſapleſs *Rod*; That *God*, who ſupplied his People with *Water*, out of the *hard Rock*: In a word; that *God* who is glorious in *Holineſs*, Fearful in *Praiſes*, *and one that worketh Wonders*, in and among the Children of Men; he it is, that hath done *great things for us*, that in the Ages to come, he might ſhow the exceeding riches of his Power, in his kindneſs towards us, in reſcuing us from the jaws of *Death*, and keeping us, from going down into the Pit; and by his glorious Omnipotence, turning our Captivity *as the ſtreams of the South.* And this Almighty Power of his, has been of old exerted for the deliverance of his poor diſtreſſed People, as we may ſee in the Churches appeal to it, upon her Invocation, in time of trouble. *Iſa.* 51. 9, 10, 11. *Awake, Awake! put on ſtrength, O Arm of the Lord; as in the Antient days, in the Generations of Old: Art thou not it that hath cut* Rahab, *and wounded the* Dragon; *art thou not it which hath dried the Sea, the Waters of the great deep; that hath made the depths of the Sea a way for the Ranſomed to paſs over; therefore the Redeemed of the Lord ſhall return and come with Singing unto Zion, and everlaſting Joy ſhall be upon their heads; they ſhall obtain Gladneſs and Joy, and Sorrow and Mourning ſhall flee away.* As if ſhe had ſaid, Thou haſt formerly ſhined forth in the Glory of thy Power, in cutting *Rahab*, that is, in plaguing *Egypt*; in wounding the *Dragon*, that is, in deſtroying *Pharoah*, and in drying up the Waters of the *Red-Sea:* Oh put forth that power *now*, in Freeing and redeeming us from our preſent troubles, that we with them may ſing thoſe *Hoſannahs* of Joy on *Earth*, which will be perfected in *Hallelujahs* when we come to *Heaven. Tantum gaudebimus quam tum amabimus, tantum amabimus quantum*

cognoscemus, says the devout *Austin*, *We shall Rejoyce as much as we shall Love, and we shall Love, as much as we shall know.* Our knowledge of the glorious Attribute of *Gods* Power, will then be perfect, and our rejoycing at it will be in perfection also; we find the Prophet in a dark and gloomy day, when things lookt black upon the People of *God*, had recourse to this *great Power* of *God*, for his support and bearing up under the pressures of those sad and heavy things he saw a coming upon *Jerusalem*; as you may see in that solemn and serious Prayer of his, *Jerimiah* 32. *verse* 17, &c. *Ah! Lord God, behold thou hast made the Heaven and the Earth by thy great Power, and stretched-out Arm; and there is nothing too hard for thee; Thou shewest Loving-kindness unto Thousands, and recompensest the Iniquity of the Fathers, into the bosome of their Children after them: the Great the Mighty God, the Lord of Hosts is his Name, great in Councel, and mighty in Work, (for thine Eyes are open upon all the ways of the Sons of Men, to give every one according to his wayes, and every one according to the fruit of his doings) which hast set Signs and Wonders, in the Land of Egypt, even unto this day, and in Israel, and amongst other men, and hast made thee a name, as at this day, and hast brought forth thy People Israel out of the Land of Egypt, with Signs, and with Wonders and with a strong hand, and with a stretched-out Arm, and with great terror.* This prayer is very argumentative and conclusive concerning the Power of *God*, that it is able to effect all things, since by it the vast globe of the World was made out of nothing, the Lords Might anb his Mercy are the good Soul's *Jachin* & *Boaz*, the names of the two main Pillars in *Solomons* Temple, the one signifying *Stability*, the other *Strength*, to note the Saints are safe and established in the the *Power* and *Mercy* of *God*. Thus the great Lord hath done *great* things for us.

Se-

Secondly, *The Lord*, the *good and gracious God*, the Tender and Merciful *God*, who hath proclaimed himſelf before Heaven and Earth, before Angels and Men.——*The Lord, The Lord God, Mercifull and Gracious, Long-ſuffering, abundant in goodneſs, and Truth*; the Lord who is good, yea exceeding good, whoſe *Mercy endures for ever.* The Lord, whoſe thoughts concercing Mercy, are not as our thoughts; nor his ways (with reſpect to doing good) as our wayes, but as the Heavens are higher then the Earth, ſo are his Thoughts higher than our Thoughts, & his Ways than our Ways: The Lord, that is as ready to *Grant*, as his People can be to *Ask*; who is *nigh* to all that call upon him in ſincerity, when Troubles and Calamities do Surround them, as you may ſee in his moſt tender affectionate anſwer, to bemoaning *Ephraim*, as ſoon as he came upon his knees before him; *Jeremiah*, 31. 20. *Is Ephraim my dear Son? Is he a pleaſant Child? For ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my Bowels are Troubled for him, and I will ſurely have Mercy upon him, ſaith the Lord.* God may ſeem a great while as one unconcerned at the troubles of his People, but when they are ſo high, as to overwhelm their Spirits, and their Hearts are bowing and bending, yea *breaking* under them; he then hath Pity and Compaſſion upon them in their Diſtreſſes: As *Cræſus*'s dumb Son, who never ſpoke in his Life before, when he ſaw one attempting to Aſſaſſinate his Father, violently cryed out——ανθρωπε μη κτεινε Κροισον.——*O Man! Do not kill Cræſus:* So the bleſſed God cannot hold coming in with ſupplyes of Mercy, when his People are ready to be ſwallowed up in the gulf of Miſery. Mercy is his *Name*, and Mercy is his *Nature*, there is nothing he delights in ſo much, for Mercy pleaſes him, as much as it pleaſures us; and as he is great in Mercy, ſo he is *rich* in it, and *free* in it, without any previous condition or qualification in the Crea-

Creature: He is a moſt free Agent in the diſtribution of Mercy, *Romans* 9. 15. for he ſaith to *Moſes*, *I will have Mercy on whom I will have Mercy, and I will have Compaſſion on whom I will have Compaſſion.* No other reaſon can be aſſigned, no other motive (by the Wiſdom of Men and Angels) could be produced, why *God* ſhould ſhew any Mercy to any of the Sons of *Adam*, but his own *free-will* to it, and his gracious Complacency in it. When he is angry with his People, and viſiting them with ſome *Judgments*, as Tokens of his Diſpleaſure, he is ſaid to *come out of his place*; importing that when he is doing good and ſhewing mercy, he is then in his own proper place, the place he would for ever be in, did not our *Sins* too often occaſion his removal: We likewiſe read of his *delighting in mercy*, Mic. 7. 18. *Who is a God like unto thee! That pardoneſt iniquity, and paſſeſt by the tranſgreſſions of the Remnant of his Heritage; he retaineth not his anger for ever, becauſe he delighteth in mercy:* O Admiration! Admiration! That a diſhonoured, provoked, and highly-incenſed God ſhould keep in the Vials of his wrath, and ſhew ſo much *Love*, and ſo much *Mercy* to his diſtreſſed ones; yea in his Love, and in his Mercy, to do ſuch *great things* for them: Indeed when God ſtrikes, he ſtrikes to purpoſe, and that wound cannot be *ſmall*, which is of *his* making:

A Jove *percuſſus non leve vulnus habet.*

He may (and many time does) lay his Hand on his People, and that hand muſt needs be *heavy*, and the blows very terrible, ſuch as will make the ſtouteſt heart to *quake*, and the moſt couragious Spirit to faint away. *When thou* (ſaith *David*) *with rebukes doſt correct man for Iniquity thou makeſt his beauty to conſume away like a Moth.* God in his Anger doth great and dreadful things to a ſinning, a provoking People: Oh! but when he *ariſeth to have Mercy upon Zion*, he will do greater things for them, than

than ever he did againſt them; and ſuch are the *great things* the Church ſpeaks of here in the Text. The Lord, the Merciful Lord hath done *great things for us, whereof* (as we have great reaſon for it) *we are glad.*

Thirdly, The *Lord*, The *true and faithful* God, keeping Covenant with his People, and will do according to every Promiſe of his; and this is the thing he hath promiſed in his Covenant, *Joel* 2. 21. *Fear not, O Land! rejoyce and be glad, for the Lord will do great things.* And this Promiſe he hath, doth, and will make good to his People even unto the End of the World. Our *Miſeries* are our Advocate to Plead the Truth and Faithfulneſs of his Covenant with him. So we find it, *Exodus* 2. 24. *And God heard their Groaning, and God remembred his Covenant with Abraham, with Iſaac, and with Jacob.* Which was to bring them out of that place. They had been there a great while under cruel Bondage and Oppreſſion. God was *ingaged* in his Covenant to their Fathers, to deliver them. And their Sighs, their Sobbs, their Groans, through their hard Uſage (to ſpeak by an *Anthropopathie*) did put him in *remembrance* of his Covenant. Oh! 'tis a great advantage then to *belong to the Covenant. Externa fœderis gratiæ Communio eſt, qua Vocati pro fœderatis, & Dei populo cenſentur*, ſaith a Judicious Author; and upon how much higher ground do ſuch ſtand, then all others in the World? for they can plead Covenant-promiſes, and Covenant-priviledges, Covenant-Engagements, and Covevenant-Encouragements from that God, who would not have his People ſtrangers to him, nor think that he is a ſtranger to them. He owns himſelf his Peoples God, and hence it is that he doth and will help them, 20 *Exodus* 2. *I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the Houſe of* Bondage. The Lord is pleaſed to own himſelf his Peoples God, and gives therefore

therefore incouragement to all his to cry out with the Church—*Thou art our Father, though* Abraham *be Ignorant of us.* What God doth for his People, he doth as *their* God, as God in Covenant with them. And as this makes delivering Mercy the greater, ſo it raiſes the Obligation to praiſes and *thankfulneſs* much the higher. Covenant-Intereſt is the ſweeteſt part in any mercy we can enjoy, whether *privitive* or *poſitive*. *Moſes* that Bleſſed Servant of God, was very ſenſible of this, demonſtrated in that Song of his upon *Iſraels* deliverance from the hand of *Pharoah*, which you will find Recorded, *Exodus* 15. 2. *The Lord is my ſtrength and Song; he is become my Salvation; he is my God, and I will prepare him an Habitation; my Fathers God, and I will Exalt him.* *Q. d.* This deliverance ſhews God to be our God, our Fathers God, and mindful of the Covenant he made with them. VVe have great reaſon therefore to exalt him in our Hearts and Lives, and to ſing aloud of his Righteouſneſs, that hath given ſuch a Glorious Inſtance this day of his being a God keeping Covenant with his Choſen Ones. Not a *ſtrange God*, but the Lord *Our* God, our own God, keeping Covenant inviolably with all that Fear him and put their Truſt in him. It is *HE*, even *HE*, that hath done great things for us.

Fourthly, The *Lord*; the Lord that is a *preſent help* in time of *Trouble*; the Lord that ſtaid the Knife juſt at *Iſaac*'s *Throat*, which gave occaſion to *Abraham* to call him *Jehovah-Jereh Deus providebit, God will provide*; or as our *Tranſlators* render it, *In the Mount of the Lord it ſhall be ſeen.* The Saints *Extremity* is his *Oportunity*. He is the Lord that of old has come in with ſuccour moſt ſeaſonable, when Miſeries have been lookt upon by his People as *inevitable*. The *Light* of his *help* has been always riſing, when the *Star* of his Saints *hope* hath been ſetting.

He

He is then neareſt to his People, when all other expectation is fartheſt from them; The Scripture is not barren of inſtances of this great Truth, to buoy up the Anchor of Chriſtians Faith, in the moſt imminent times of danger; *God* will appear in one way or other for them, according to His old wont: He ſteps in, in the nick of time, *Pſalm* 124. 1. *If it had not been the Lord who was on our ſide, now may Iſrael ſay: If it had not been the Lord who was on our ſide, when men roſe up againſt us: Then they had ſwallowed us up quick, when their wrath was kindled againſt us. Then the Waters had overwhelmed us, the Stream had gone over our Soul: Bleſſed be the Lord, who hath not given us as a Prey to their teeth. Our Soul is eſcaped as a bird out of the ſnare of the fowler; the ſnare is broken, and we are eſcaped. Our help is in the name of the Lord, who made Heaven and Earth.* This *If* hath ſpoiled many a cunning project of the Devil, and his Inſtruments, to ruine the Church of *God*: They would certainly many times prevail in their curſed deſigns of cruſhing the poor Saints, if *God* did not ariſe; Ay, but He doth ariſe, and that ſpoils all: He doth come to deliver at ſeaſonable times, which blaſts all the Enemies purpoſes, and fills their faces with Confuſion.

We have a notable Emblematical confirmation of this thing, in the ſtory of the Diſciples being in a Ship with our Lord, and ready to Periſh (even in the judgement of the Mariners themſelves) through the fury of the Storm, *Mathew* 8. 25, 26. *And his Diſciples came to Him, and awoke Him, ſaying, Lord, ſave us, we Periſh. And he ſaith unto them, Why are ye fearful, O ye of little Faith? Then he aroſe, and rebuked the wind and the ſea, and there was a great Calm.* ——ἐγένετο γαλήνη μεγάλη. This word is more ſignificant then the Engliſh word Calm, ſome derive it from a word that ſignifies *Milk*, to note that the Air was as white and clear, as that in a Winter Night, which is called *Via*

lactea, the milky way; but I rather conclude (with *Piſcator*, *Scapula*, and ſome others) that it comes from a Theam in the Greek ſignifying *to laugh*, or to look marvelous chearful: The word then imports, that there was upon *Chriſts* rebuking the Winds and the Seas, not only a great Calmneſs, Stilneſs and Quietneſs, but alſo a wonderfull Serenity, the Heavens and the Sea, did (as it were) Smile and Laugh upon them, which before did ſo Frown and Threaten to devour them: So when Mens Spirits and Speeches, are ſo full of venom againſt the Saints, and their Paſſions ſo heightned, that they are ready to fall down right on them; then *God* ariſes, and rebukes their Paſſions, And——*Behold there is a great Calm.* Now as the Mariners cryed out——*What manner of Man is this, that even the Winds and the Seas obey Him!* Oh! that all the Churches of *Chriſt* in *England*, would be Adoring, and Admiring, and breaking forth in this Extaſie——*What manner of God is this, that even the enraged Paſſions of men are ſubjected to Him!* Thus the Lord, who is a preſent help in time of Trouble, hath done *great things for us.*

Fifthly, The Lord, the *God* that is affected with, and concerned at his Peoples troubles; we read, his Soul was grieved for the miſery of *Iſrael*: He is pleaſed to call his People the Apple of his Eye; and who cannot but be deeply ſenſible when that part is touched? So near, ſo greatly near, is the Relation between *God* and his People, as all that is done to them, is in his account as done to Himſelf.——*Saul, Saul, why Perſecuteſt thou me?* was his word to him, that then, as a malicious Informer, went up and down (like his Maſter the Devil) ſeeking where and whom of the Saints, he might devour. And upon his enquiry——*Who art thou Lord?* he was ſharply anſwered, *I am Jeſus of Nazareth, whom thou Perſecuteſt*; and at the laſt Judgement he will tell the hard-hearted World,——*I*

was

was Hungry, and ye gave me no Meat; I was Thirſty, and yee gave me no Drink. The Saints wants are His wants, the Saints troubles are His troubles. *Iſa.* 63. 9. *In all their Afflictions He was Afflicted, and the Angel of his Preſence ſaved them: in his Love and in his Pity he redeemed them, and he bare them and carryed them all the days of old.* The former verſe tells us,——*He ſaid, Surely they are my People*; and being his People, he could not but be concerned at their troubles; yea ſo greatly, that he did (as it were) take part with them in their Afflictions——*And in their Afflictions he was Afflicted.* The expreſſion is very ſtrange and hardly to be parallell'd.

What the Poet ſaid of *Auguſtus*, we may more truely ſay of *God:*

Eſt placidus, faciliſque parens, veniæque paratus
Et qui fulminio ſepe ſine igne tonat
Qui cum triſte aliquid ſtatuit ſit triſtis et ipſe
Cuique ferre pœnam ſumere, pœna ſua eſt.

And herein he glorifies, and magnifies the riches of his Love, in being ſo concerned at, and affected with, the troubles of his People: Oh! He is moved, He is touched with the ſence of our Infirmities: And hence he cannot hold from coming to his Peoples Aſſiſtance, when their preſſures and Calamities are great, and their Sorrows many; when the floods of Perſecutions are over whelming them; the inraged *paſſions* of wicked men, engages the *Compaſſion* of a gracious *God* to appear for their help, and that right early; hear himſelf ſpeaking fully as to this, *Pſalm.* 12. 5. *For the oppreſſion of the Poor, for the ſighing of the Needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety, from him that puffeth at him.* When the World are doing great things againſt the People of *God*, he

will arise and do great things for them, as *God* said of *Sodom*——*Because the Cry of Sodom and Gomorra is great, and because their Sin is very grievous; I will go down now, and see whether they have done altogether according to the Cry of it, which is come unto me; and if not, I will know.* So he saith of *Zion*—Because the cry of *Zion* is great, and their Calamity is very grievous——I will go down now, and see whether it be altogether according to the cry of it, from their Sighs, and Groans, which is come unto me, and if not I will know: Thus the Sympathizing Lord hath done for us *great things.*

Sixthly, The Lord, the only *God*, He has done, and indeed none but he could have done Great Things: For there is none besides Him; all the Gods of the Heathens are Idols, Mouths have they, but they speak not; Feet have they, but they walk not; Hands have they, but they act not: But the Lord our *God*, is the Living *God*, the only True *God*, whose Glory is above the Heavens, and whose Power is extended to the utmost confines of the Earth, *Isa.* 45. 22. *Look unto me and be Saved, all the ends of the Earth, for I am God, and there is none else.*

There may be many false Gods, many pretended Gods, but there is no *God* the Saviour, but me; none whose Arm hath wrought out Salvation, but mine. *Judas Machabæus* had these words written on his Ensign, as his Motto—**Mi Camoca Belohim Jehovah**; Who is like unto thee among the Gods, O Lord? Who can act as he acts? For he doth great things, and unsearchable, marvellous things without number: And as he (so only he) doth great things. There is none can do like him; expectation from any other Agent will be miserably frustrated: *Jer.* 3. 23. *Truly in vain is Salvation hoped for, from the Hills, and from the multitude of Mountains; truly in the Lord our God is the Salvation of Israel.* By the Hills and multitude of Mountains here, we are Tropologically to understand *great powers*, great capacities, great abilities, and

and how great ſoever they may be in the Creature, vain is the help expected from them: *God* will have no Partner, no Rival, in this great work of ſaving his poor diſtreſſed People; he will have the ſole Honour and Glory of it himſelf; that Praiſes may be reſounded and re-echoed in all the Churches millitant——*O ſing to the Lord, a new Song, for he hath done marvellous things, His Right Hand, and His holy Arm, hath gotten him the Victory: The Lord hath made known his Salvation, his Righteouſneſs hath he openly ſhewed in the ſight of the Heathen: He hath remembred his Mercy and his Truth toward the Houſe of Iſrael, and the ends of the Earth have ſeen the Salvation of our God*: Thus the great Lord, the Gracious Lord, the Faithful Lord, the preſent helping Lord, the Compaſſionate Lord, the only Lord, has done great things. And ſo I paſs from the Agent, to the Object; *For Us:*

Firſt, For Us; poor, low, mean, inſignificant Greatures; whoſe Original was Duſt and Clay, and whoſe diſſolution will be in the ſame matter; for duſt we are, and to duſt we ſhall return: The higheſt Honour we can pretend to, is (with *Job*) to claim Kindred with the inhabitants below, ſaying to *Corruption Thou art our Father*, and to the *Worm, Thou art our Mother, and our Siſter*; Our Bodies are called *Houſes of Clay*,——Behold he put no truſt in his Servant; and his Angels he chargeth with Folly: How much leſs on them that dwell in Houſes of Clay, whoſe foundation is in the Duſt, which are cruſhed before the Moth.

We are fit Creatures indeed for the Almighty to do ſuch great things for, who are not able to ſtand againſt the weakeſt Creature, but waſte inſenſibly, and by degrees, as a Garment that is Moth-eaten.——Man in his beſt ſtate, in his beſt dreſs, under his beſt circumſtances, *is al together Vanity*, and this makes him truely nothing to be accounted of: The Prophet *David*, could not but

break forth with a *Quid eſt Homo?* (after contemplating the reſt of Gods Creatures) *Pſalm* 8. 4. *What is man, that thou art mindful of him? or the Son of Man, that thou doſt viſit him?* *Q. d.* Man is verily nothing at all; O what a wonder of wonders is it then, that the Bleſſed and Glorious *God*, ſhould take ſuch notice of him, and be ſo concerned for him! In like manner we may be thus reflecting, What are we? O what are all the Diſſenters in *England*, abſtractly conſidered, but a company of very low mean Creatures, unable to duty, uncapable of Mercy! And yet that God ſhould appear for us, and do ſuch great things for us at this day, this is verily the Lords doings, and Oh that it could be *marvellous in our Eyes!* That we might break forth into admiration at it; *Jacob* on this account, thus reflected upon himſelf, *Gen.* 32. 10. *I am not worthy of the leaſt of all thy Mercies, and of all the truth which thou haſt ſhewed unto thy Servant, for with my Staff, I paſſed over this Jordan, and now I am become two Bands.* Even ſo let us be bowing down our Heads, and worſhiping the Lord our God this day, crying out——We are not worthy of the leaſt of thy Favours and of thy Truth, for we are the wretched offspring of fallen man, and yet thou haſt ſhowred floods of Mercy upon us; Thou haſt lifted us up out of the Horrible Pit of Tribulation and Perſecution, which we were ſo miſerably ſunk into, and haſt ſet our *feet upon a Rock*, filling our Mouths with Praiſes and Gladneſs; therefore, Oh! Glory, Glory, Glory, be to thy Name for Ever.

Secondly, *For Us*, poor *diſtreſſed Creatures*, who are in a miſerable condition, yea as miſerable, as miſerable could be; not only Perſecuted (almoſt to the utmoſt extremity) by our open Enemies; but forſaken (and lookt a ſquint at) by our *quondam Friends*; who (through puſilanimity) were ready (with *Peter*) to ſwear *they never knew us.*

us. 'Tis rare for man to keep cloſe to (much leſs to chooſe) a Friend in Miſery; as the Poet well obſerved.

Nulla fides unquam miſeros elegit Amicos.

Ay but *God dœs*; he fixed on *Us*, for the objects of his ſignal Favour, when we were burning in the hotteſt Fire of Perſecution; when we were ſo like our dear Redeemer, who ſaid of himſelf——*The Foxes have holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head.* Oh how great was our Miſery in this reſpect!——The Drunkards and Debauchees of this Age, were in their Cieled Houſes, and the Contemners of Religion dwelled ſecure in their Habitations; but the Saints of the moſt High, knew not where to fly for refuge: But then, O then, *God* looked upon us in Mercy, 136 *Pſalm*, 23,24. *Who remembreth us in our low eſtate, for his Mercy endureth for Ever; and hath redeemed us from our Enemies, for his Mercy endureth for Ever.* I ſhall not make any recapitulation of the particulars of our Sufferings, leaſt the deſign of this day be changed from the ſeaſonable duty of *Rejoycing*, into the unſeaſonable work of *Sighing* and *Sobbing*. It would be——*Infandum renovare dolorem*; and the reflecting on never ſo few inſtances would make the yet-ſcarce-healed wounds to bleed afreſh, and extort tears of Lamentation from the greateſt part of this Aſſembly: —*Quis talia fando temperet a lachrimis:* I confeſs I could not keep in my ſelf, as being able to ſay with *Æneas*——*Quaque ipſe miſſerima vidi et Quorum pars magna fui.* But this calamity was not perſonal but epidemical: The cry of all the diſſenting People of *God*, ſeemed to be that of the Church, *Pſalm* 79. 8, 9. *O remember not againſt us former iniquities, let thy tender mercy ſpeedily prevent us, for we are brought very low: Help us, O God of our Salvation! for the*

the Glory of thy Name, and deliver us, and purge away our Sins, for thy Name sake. And this bitter cry hath at length pierced the Heavens, and come up before the Holy One, who hath heard us, and helped us, and delivered us in the day of our great Trouble, and in the day of the vexation of our Souls, when we were so low, that never any People surely were lower then we were; Having from without this only thing to comfort us, that whilst it pleased *God* to defer the altering our condition for the better, we might bid defiance to the Devil to make it worse——*Qui jacet in terris non habet unde cadet.*

But now, Oh now! in the midst of this low and deplorable state, *God hath done great things for us.*

Thirdly, For us, Sinful Unworthy Creatures; whose deportment hath been such in all our sufferings, that we may truely (and without complement) cry out with the Church——*Thou hast punished us, O Lord, less then our iniquities have deserved:* we have Tempted him as at *Missah,* and Provoaked him as at the waters of *Meribah,* we have Sinned in our Hearts, and in our Lives, in our words, and in all our Actions. There have been found among us, (even among us) Spots, that have hardly been the Spots of *Gods* Children. VVe have Sinned away our Mercies, and thereby justly provoked the Lord to forsake his Tabernacle that was in our *Shiloh,* and the Tent which he had placed among us men: And as our Sins have justly *brought down* Judgments upon us, so have they continued them to us; VVe have Sinned in, as well as before our Sufferings: VVe have been as that *AHAZ, Who trespassed yet more and more in his Afflictions.* VVhat was said of them of Old, may well be applyed to us in this Generation, *Jer.* 17. 1. *The Sin of Judah is written with a Pen of Iron, and the point of a Diamond, it is graven upon the table of their hearts, and upon the horns of their Altars.* Their Sins lay there where

where the Law ſhould have lain, even in their hearts; and ſo it hath been with us: Ay, and *on the Horns of their Altars too*; where they ſhould have Offered up their pure and unblemiſht Sacrifices: And have not we done the very ſame? Yea verily; we have ſinned, even in our Worſhiping, our Hearing, our Praying: Oh! what corruptions, what horrid Iniquities have accompanied our moſt ſolemn Duties, and thereby rendered us the moſt impious and impudent of Sinners? Oh! that *God* ſhould then do ſuch great things for ſuch as we! Oh! that ever we ſhould come into His Heart for delivering Mercy, who with our own hands, have brought down upon our own heads, the flood of all Miſery! In looking back on our former ways, we cannot but joyn with the Church in condemning our ſelves, as juſtly forfeiting all thoſe precious and pleaſant things, the loſs of which we ſo much deplore: *Lam.* 5. 16. *The Crown is fallen from our head, wo unto us that we have Sinned! for this our heart is faint, for theſe things our eyes are dim, becauſe of the Mountain of Zion, which is deſolate, the Foxes walk upon it.*

——*Ponit ſymbolum veræ contritionis.*

And Oh! that we were as hearty, and as violent, in bemoaning of *Sin*, the *true cauſe*; as ever we were in complaining of *Sorrow*, the *genuine effect*: But we have ſinned, and behold we are delivered: Oh! what a miracle of Mercy, that the *Almighty* ſhould appear in any way for us *Sinners*! Were there any real manifeſtations of Repentance among us, or any beginnings of turning from the evil of our ways; the admiration of this day would not be ſo great: But as we have Sinned, we do yet Sin, and are going on farther and farther in the paths of Sin, without any remorſe or reluctancy, without any Humili-

ation, or Contrition; and yet that *God*, the Holy *God*, the *Sin-hating-God*, ſhould do ſuch great things, for us great Sinners; Oh! wonder! wonder!

Fourthly, *For Us*, deſpiſed and contemptible creatures, who were low and vile in the ſight of the whole World; and ſo far following the ſteps of our dear Lord in his ſufferings, that we were verily rejected of men, a People of Sorrow, and acquainted with Grief; We were the Drunkards Song, the Atheiſt Scorn, and a ſcoff to all the Profane Ones: So that the complaint of the Church was exactly true of us, *Pſalm* 79. 4. *We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.* ——What flouts what jears were the ſons of *Belial* making at us, becauſe (and meerly becauſe) we defended the Kingly Office of Chriſt in his Church; and in the defence of that, (with *Moſes*) eſteemed the reproaches of *Chriſt*, greater riches then the treaſures of the World? How odious hath the name of a Diſſenter been in this Land? How miſerably have we been miſrepreſented in all our ways, in all our actions, in all our circumſtances? VVhat artificial tricks have been uſed to make us deſpicable even among them that never knew us? VVhat contempt hath been poured upon us, by the men of this Generation? VVhat villanous baſe things have been told of us, from one end of the Land to the other? How have the Pulpits, and the Benches been full (yea running over) with theſe vile and moſt untrue ſuggeſtions, ——As if our Miniſters were men without Learning, our People without Sence, and all of us a company of mad diſtracted creatures, ſcarce fit to live.——How have we been Be-rebell'd, and Be-traytor'd? How many times have we been confidently accuſed, to be no friends to *Ceſar*, implacable Enemies to all Government, hatching of Plots, contriving of miſchiefs continually? Theſe with a thouſand

thouſand other ſhams have been induſtriouſly managed to render us Odious and Loathſome in the Eyes of our Soveraign. Like the dealings the Prophet ſpeaks of, *Jer.*20. 10, 11. *For I heard the defaming of man, fear on very ſide; Report, ſay they, and we will Report it: All my Familiars watched for my Halting, ſaying, Peradventure he will be Enticed, and we ſhall prevail againſt him, and we ſhall take our Revenge on him. But the Lord is with me as a mighty terrible One; therefore my Perſecutors ſhall ſtumble, and they ſhall not prevail; they ſhall be greatly aſhamed, for they ſhall not proſper, their everlaſting Confuſion ſhall never be forgotten.* The Practice of our Adverſaries theſe late Years paſt, hath been much like this, they have Reported the worſt they could invent: *Calumniari audacter & fortiter——aliquid Hærebit*, hath been their avouched Principle; and indeed by their art of Lying, they have keep us a long time under their hatches. But now for us, thus Abuſed and Slandered Creatures, the Lord hath rouzed up himſelf to do great things; for our Perſecutors are now ſtumbling, they can no longer prevail, they are now greatly aſhamed, and confuſion of Face is inevitably come upon them.

Fifthly, *For us*, diſtruſtful unbelieving Creatures; we were ſo worn out with Perſecutions and bitter Sufferings, that as we had almoſt forgot what a quiet comfortable State was, ſo we had left it out of our Creed, to believe that ſuch a State ſhould ever be our Portion again. Oh! How much down and flagg'd was our Faith! We were ready to conclude with *Zion——The Lord had forſaken us, and our God had forgotten us; and that he had quite ſhut up the tender Bowels of his Mercy, and would be gratious no more to us.* Nay, our diſtruſtfulneſs of the poſſibility of deliverance, and the All-ſufficiency of God to bring it about, came up parallel with that high Provocation of *Iſrael*, we find mentioned, *Pſal.* 78. 19. *Yea they ſpake againſt God, they ſaid, Can God Furniſh a Table in the Wil-*

derneſs? —*Therefore the Lord heard this, and was wrath; ſo a Fire was kindled againſt* Jacob, *and Anger alſo came up againſt* Iſrael. Oh! Have we not tempted God in the very ſame kind? Have not we made reflections on his Power? Have we not thought it impoſſible Deliverance ſhould be wrought out for us, and thereby highly diſhonoured the Lord our God in the wilderneſs of our Troubles, by diſponding in his Goodneſs, and by diſtruſting of his Power? Our Hearts grew faint, and our Spirits fail'd within us; ſo that we gave up all for loſt. And (through the extream ſinking of our Faith) we lookt upon our ſelves as a People wholly markt out for deſtruction. In ſo much as we were ready to ſay with the Prophet, *Oh that we had in the Wilderneſs a Lodging-place of Wayfaring men!* That we might go and live ſolitarily alone; or that we might hide our ſelves in the *Deſerts* of the Earth, till the bitter Calamity were over paſt. Indeed we knew not where to go, or what to do, ſo great was our Fear, and ſo little was our Faith. Oh! what an unexpected change of Providence is now come upon us, *even upon us*, who were puting this great and glorious day of Mercy ſo far from us in our thoughts and apprehenſions! It was with us as with that Lord we read of, on whom the King leaned, 2 *Kings* 7. 12. *Then* Eliſha *ſaid, Hear the Word of the Lord, Thus ſaith the Lord, To morrow about this time ſhall a Meaſure of fine Flower be ſold for a Sheckle in the Gates of* Samaria. *Then a Lord on whoſe hand the King leaned, anſwered the man of God, and ſaid, Behold, if the Lord would make Windows in Heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee it with thine Eyes, but ſhalt not Eat thereof.* There requires more Faith then I doubt moſt of us were ever poſſeſſors of, to ſee the Plenty of *Deliverance*, in the midſt of the pinching Scarcity of Perſecution.

Tarda

Tarda ſolet magnis rebus in eſſe fides.

Well, but though our Faith could not behold it, *God* hath graciouſly vouchſafed it.——*He hath done great things for us,* who were great Unbelievers.

Sixthly, *For us,* quarreling and diſagreeing Creatures, who have delighted to warm our Exuberant Fancies in the long kindled Flame of Contention; and inſtead of VVater to quench, have poured in Oyl to enrage the burning. Who have been lifting up every one his hand againſt his Brother, to ſmite him openly; or (which is worſe) his unruly Tongue to ſlander him privily. And by our thus Butchering one anothers good Names with our Lyes and detracting Stories (as *Simeon* and *Levi* did the *Shechemites* with their drawn Swords) we have made Religion ſtink in the Noſtrils of all without. 'Tis ſaid——*For the diviſions of* Reuben *that were great thoughts of Heart.* And really, when I have ſeriouſly thought of the many and ſad diviſions amongſt us, it hath made my Heart ake to think what would become of the Profeſſors, and Profeſſions of this Age. Such things fore-bode no good, if we may believe Chriſt, 12 *Math.* 25. *And Jeſus knew their Thoughts, and ſaid to them, Every Kingdom divided againſt it ſelf, is brought to Diſolation, and every City or Houſe divided againſt it ſelf ſhall not ſtand.* A Kingdom cut and hewn into divers Factions, ſo is the Emphaſis of the Original word,

Scinditur incertum Studia incontraria vulgus.

And when theſe various Opinions engender Alienation in Affection, ſetting up of Parties to oppoſe one another, Oh! this is very ſad and tremendous. And yet ſo, Oh! ſo it hath been with us, the Profeſſors of Religion in this Land:

Land: Oh! what Diviſions, Diſſentions, Animoſities, Emulations, and Heart-burnings have there been found amongſt us, to the grief of the Godly, the deriſion of the Wicked, and to the aſtoniſhment of all. I have ſomewhere Read, there were ſome Chriſtian Slaves in *Turkey*, who upon ſome difference in Points of Faith, fell to ſo great feuds, that they built up a Mud-wall in the *Dungeon*, to prevent intercourſe one with the other. VVe have verily been doing ſomewhat not unlike this, even under our Perſecutions. And I fear our jarrings are not to this day ceaſed; there is the ſame leven of Malice and Prejudice ſtill boyling in the Spirits of too many turbulent Ones.

VVell, This Spirit (though it be abhorred of *God*, and abundantly born witneſs againſt in the Holy Scripture) is kept up and indulged by a Generation that are pure in their own Eyes, but yet I fear are not waſhed from their Filthineſs. Hear what *Paul* ſaith of this Spirit of diviſion, 1 *Cor.* 1. 12, 13. *Now this I ſay, That every one of you ſaith, I am of* Paul, *and I am of* Apollo, *and I of* Cephas, *and I of* Chriſt; *is* Chriſt *divided? Was* Paul *Crucified for you? Or were you Baptized in the Name of* Paul? Ah thou meek and peaceable Apoſtle! didſt thou blame the diviſions of the Church of *Corinth*? what wouldſt thou ſay, wer't thou alive at this day, to ſee what is too plain to be ſeen amongſt us? Oh! that then God ſhould do ſuch great things for us, who have not a good word, or a good thought to beſtow upon our fellow Members! That we ſhould be raiſing up, and not rather quite pulled down, is aſtoniſhing mercy!—I have now done with reflecting on the Object here, *For Us; He hath done great things for Us*, poor, low, mean Creatures; *For Us*, poor diſtreſſed Creatures; *For Us*, poor ſinful Creatures; *For Us*, poor deſpiſed Creatures; *For Us*, poor diſtruſtful Crea-

Creatures; *For Us*, poor quarreling Creatures.

I now come to the third thing, Namely the Predicate, with the amplification of it: He hath done *Great Things*; or (as it is in the Original) *he hath magnified to do.* He is a great God, and he hath done (like himſelf) greatly. He hath done marvelous things, as in the Land of *Ham*, and terrible things, as by the red Sea. So great things hath he done, that the Mouths and Hearts of all his People are full of them; yea ſo full, that they may better adore then expreſs them: Now may all cry out this day with *Balaam*, as he was convincing *Balak* of his folly (through the mighty influence of the divine Spirit then upon him) in endeavouring to bring the People of *God* under the Power of a Curſe, *Num.* 23. 23. *Surely there is no enchantment againſt Jacob, neither is their any divination againſt Iſrael.* Men may ſet themſelves to curſe and rave againſt the Saints, yet ſtill they ſhall be preſerved. That even Atheiſts may be forc't, adoringly to break forth, Oh! what hath *God* done? What Preſervations hath he vouchſafed? What Deliverancs hath he wrought out for his choſen Ones? And in ſpite of the malice of Men and Devils to the contrary: The Church is very much enlarged, in ſpeaking of theſe great things. *Pſalm* 46. 7,8,9. *The Lord of Hoſts is with us, the God of Jacob is our Refuge, Selah! Come behold the works of the Lord, What Deſolations he hath made on the Earth. He maketh Wars to ceaſe to the end of the Earth; He breaketh the Bow, and cutteth the Spear in ſunder, He burneth the Chariot in the Fire.* By *Bow*, we may underſtand the *Strength* and *Power* of the Churches Enemies, and this he hath broken: by *Spear*, the war of *Perſecution* that was raiſed againſt them; and this he hath cut. By *Chariots*, the eagerneſs of mens Spirits in proſecuting the work, and theſe he hath burnt in the Fire. Theſe are Great, yea very Great Things. VVhere is the adverſaryes

Power

Power to ſuppreſs us? Alas that's broken. Where is the Adverſaries Authority to threaten us with *Bonds* and *Priſons*, and *Conſtables-Staves*? Alas that's cut in pieces. Where's the Adverſaries Rage and Malice againſt us? Alas that's burnt in the Fire. There is now Peace to him that goes out, and Peace to him that comes in; and among the ſwarm of our Adverſaries, there is none to make us afraid. Theſe are great things, good things, things of an ineſtimable value!

———*Magis illa Juvant quæ pluris emuntur.*

Oh Beloved! It would aſtoniſh Angels, and daunt the hearts of Devils; it would make the Morning-Stars ſing together, and all the Sons of *God* ſhout for joy, to tell you what great things *God* hath done for us: Oh! that my Tongue were toucht with a Coal from the holy Altar, that in a Seraphick ſtrain, I might be repeating ſome of thoſe great things that *God* hath done: Help me with your Prayers, Raiſe me with your Devotion; that I may raiſe your Spirits to Joy and Thankfulneſs in the hearing of them.

Firſt, He hath ſtopt the Mouths of our malicious Adverſaryes, who in their reviling language took an unaccountable liberty to upbraid and abuſe us at their will and pleaſures: But *God* hath put a Hook in the Noſtrils of the *Senacharibs*, and ſtopt the mouthes of our railing *Rabſhekaes*. He hath tamed the roaring Bulls of *Baſhan*, and quelled the wild Boars of the Forreſt. Thoſe that were foaming at the mouth for madneſs, at the very appearance of a *Religious Aſſembly*, where *God* was worſhiped in the Goſpel of his Son; Thoſe that were once raging and taring at a *Meeting*, as though the Town were on Fire, that were making ſuch a horible hubbub, with

with Clamours and Out-cryes, as though ſome Treaſon of the firſt Magnitude were a committing: Thoſe who were a Prophaning the *Sabbath*, Blaſpheming *God* and his Ways, that were indeed perfectly Drunk with Fury and Madneſs: VVhere are they now?

Fortis ubi eſt Ajax? ubi ſunt ingentia magni verba Viri—

Alas! *altum ſilentium*, they are aſhamed of their craft: Their Huffing and Hectoring, their Raving and Swearing; their Threatning, and Exclaiming; is now forcibly quell'd, and they are become as mute, as the Idiot, who *keeps ſilent* becauſe he knows not how to ſpeak: Now verily is fulfilled that great word *Pſalm* 3. 7. *Ariſe O Lord, ſave me, O my God! for thou haſt ſmitten all mine Enemies upon the Cheek-bone; Thou haſt broken the Teeth of the Ungodly.* That is, Thou haſt brought them to great Diſgrace and Reproach; and who can expect a better end, then that of Shame and Contempt, who run in ways of ſo great abomination? The Enmity, and Inveteracy in ſome Mens Spirits, has been beyond former preſidents or examples. What a Spirit of Madneſs was there againſt the poor Diſſenters? I remember what *Laocoon* ſaid to the *Trojans.*

Quis furor O Cives quæ tanta inſania mentem occupat? —

One would wonder (in a Chriſtian Land eſpecially) the very Idea of modeſty and ſobriety ſhould be ſo wholly raz'd out of Mens Mouths and Hearts, in ſpeaking and acting in ſo plain a way of *Inhumanity*, as ſcarce any Heathen, but would have bluſht at it; But now *God* hath checkt this Helliſh Spirit, and hath ſent it to the *Bottomleſs Pit* from whence it came, and I hope it will

never have a reſurrection more in *England.* We may ſay of it, as *Jacob* did of *Simeon* and *Levi.* ——*Curſed be their Anger, for it was fierce; and their Wrath, for it was cruell; for in their wrath, they killed a Man; and in their Self-will they digged down a Wall.* Oh! how true is that great word, 76 *Pſalm* 10. *Surely the Wrath of Man ſhall praiſe Thee, and the remainder of wrath ſhalt Thou reſtrain.* We had Sinned, and *God* in Judgement let looſe theſe Savages to worry us for a Seaſon: But now His Pleaſure is performed concerning us, He hath muzled and chained them in their places again. *God* made uſe of as much of their wrath, as ſerved his own will, and now he hath reſtrained the reſt; though they may have the ſame will and inclinations, yet they have not the ſame Power and Opportunity, and the *God* of Heaven grant they never may. Oh Sirs! what a great thing is this, that God hath done for us? *He hath ſtayed the rough Wind, in the day of the Eaſt-Wind.* He hath ceaſed the chilling full-mouth'd blaſts of *Boreas*, and hath made the gentle *Zephirus* ſpeak peace in our *Horizon*: So that in gratefull remembring the Lord our Maker that hath ſtretched forth the Heavens, and laid the foundations of the Earth; we may triumphantly ſay——————*And where is the Fury of the Oppreſſor?*

Secondly He hath opened a way for the Ambaſſadors of Chriſt to walk abroad without danger, and Appear in the Streets without fear of Apprehending: what a terrible time hath it been with poor Miniſters? How have they been driven from their Families, as not able to live at peace (or with any ſafety) in their Habitations? And when they went abroad, in what *ſtrange habits* were they compell'd to go, leſt they ſhould have fallen, into the hands of *unreaſonable Men*, men of no Faith, no Conſcience, no Chriſtianity, no Humanity? But now they

they may ſhew themſelves, and appear (as they are) The faithful Servants of *God*, and the King's dutiful Subjects: There is now no need of uncouth Garments to obſcure them, no need of flanting Periwigs to diſguiſe them, no need of changing their names, to keep them from the Cognizance of the Sons of *Belial*: Methinks I cannot reflect on the time paſt, without obſerving how the Meſſengers of the Lord, were much in the like condition with *Elijah*, 1 *Kings* 19 10. *And he came thither unto a Cave, and Lodged there, and behold the word of the Lord came to him, and he ſaid unto him, What doſt thou here Elijah? And he ſaid, I have been very jealous for the Lord God of Hoſts: for the Children of Iſrael have forſaken thy Covenant, thrown down thine Altars, and ſlain thy Prophets with the Sword: and I, even I only am left, and thy ſeek my Life to take it away.* Oh! *London*, *London*, how will it remain as an Indelible mark of reproach upon thee, that *thoſe Men*, who were once thy Beauty, more then any of thy ſtately Structures; who were once thy Glory, more then any of thy Indian Spices, or far-fetcht Treaſures, ſhould yet be thought unworthy to live with in thy Walls; but were Hunted into Holes and Corners, and ſearched for, from Houſe to Houſe, as tho they were *Fellons*, or ſome horrid Flagitious Perſons: But *God* hath at length looked in Mercy on the *Sons of Levi*, and lifted up their Heads, in our Iſrael, yea to ſo great an heighth, that they may not only walk the Streets in ſafety, but appear in their Pulpits publickly, before the face of the World; diſcharging the Duty of their Places, which they were ſolemnly ſet apart for. Now the People may behold their dear Paſtors that were rent and torn from them, which inforced ſo much Heart-breaking Sorrow and Lamentation; now the Bleſſed *God* is making good that Promiſe *Iſa.* 30. 19, 20. *For the people ſhall dwell in Zion at Jeruſa-*

lem; thou ſhalt Weep no more: He will be very gracious unto thee, at the voice of thy Cry; when he ſhall hear it, he will anſwer thee: And though the Lord give you the bread of Adverſity, and the Water of Affliction, yet ſhall not thy Teachers be removed into a corner any more: But thine Eyes ſhall ſee thy Teachers. Ay they do ſee them, and they are Rejoycing in the ſight of them. As there can be no greater Sorrow, then when Miniſter and People parts, ſo there is no greater Joy, then when Miniſters and People Meets: and we have good ground to hope, they will be removed into corners no more. *Non alis ſe induent*, they ſhall not flye away, they ſhall not be forced from their Congregations and Families any more: Our Dread Soveraign (whoſe word is Inviolable) hath graciouſly Promiſed there ſhall no ſuch havock be made in this Nation (during His happy Reign) as there hath been on this account. Oh Sirs! Is not this a great thing that *God* hath done for us, even far beyond our expectation?

Thirdly, He hath made way for People to live quietly in their Habitations. Thoſe peaceable Inhabitants who were ſo inoffenſive in their Converſations, that Malice it ſelf could have nothing to ſay againſt them, but (as it was with *Daniel*) *in the matter of their God.* Theſe I ſay (by this great Revolution of Providence) may now live ſecurely and quietly, without being pulled and halled out of their Dwellings, without having their Houſes Plundered and Pillaged, without having their Goods waſted and deſtroyed, without being ruined and undone in their Trades and Callings; and that for no other cauſe than their Conſcientious *fearing to offend God*, in complying with thoſe terms of worſhip, which according to the diſcerning God had given them (after uſe of Prayer and other means) were really ſinful. Without being a *Prey* to wicked and ungodly Ones, who rejoyced

joyced in nothing more then in Ravage & Devastation; 'Twas an awful Judgment the Lords own People lay under, that he should give them up to these Savage Mens Lusts, whose tender mercies they so wofully experienced to *be Cruel.* And indeed he was the *Efficient cause* in it. ——*Who gave* Jacob *to the Spoil, and* Israel *to the Robber? Did not I, saith the Lord?* Yes he did: But tho he did so, for the glorifying his *Justice*; he hath at length, for the greater glorifying of his *Mercy*, rescued them again from these *Spoilers*, and taken the Power out of their hands; as he promised of old, *Ezek.* 34. 38. *And they shall no more be a Prey to the Heathen, neither shall the Beasts of the Land devour them; but they shall dwell safely, and none shall make them afraid.* Whatever men may think of themselves, the Spirit of God calls them no better then *Beasts*, for devouring his Heritage. But now lift up your Heads and rejoyce, ye *Sons* and *Daughters* of the most High, ye shall be devoured no more. Ye shall now live in quiet, and enjoy the Mercy the *Pagan* accounted so great.

——*Optat*

Fumum de patriis posse videre focis.

Return ye scattered Ones into your Habitations again, for now the King of Kings will be a Wall of Fire round about you, and the Glory in the midst of you. Oh! Beloved, this is a great thing, this is a pleasant thing, that God hath done for you. Now the Shops may be open'd again that have been so long shut up; now the Houses may be furnished again that have been so long desolate; and now you may all visit one another again with comfort and delight, who have been so long dispersed by a Storm so full of Terror and Amazement. Now you may sit down every one under his own *Fig-Tree*, and eat the

Labour of your own hands, without danger of the hungry *Canibal* to snatch it out of your Mouths. As God said his own People should do, *Jerem.* 23. 8. *But the Lord liveth, which brought up, and which led the Seed of the House of* Israel *out of the North Countrey, and from all Countreys whether I had driven them, and they shall dwell in their own Land.* God hath now made our Land Peaceable, and hath restored our Cities to dwell in.——Verily this is a great thing.——This is that whereby God hath made himself known in our *Judah*, and whereby his Name is become great in our *Israel.* Whereby also he hath manifested his Tabernacle to be in our *Salem*, and his Dwelling-Place, in the midst of our *Zion.* Oh! what shall we say to these things? *If God be for us, who can be against us?*

Fourthly, He hath given us just *Liberty of Conscience*, to Serve Him, and VVorship in that way which we are absolutely convinc'd to be the truest and neareſt the Rule; So that every one hath now the Liberty and glorious Freedom of his own Conscience, in matters of Religion; which hath been so much opposed and Tyranniz'd over by the Men of this Generation. Oh! unparallel'd Tyranny! Had VVe and our little Ones been sold for Bond Slaves, our oppressions had not been so great. VVe might have had recourse to *God* in Prayer and hearing his Word, which would have alleviated our Sorrows (though never so great) and eased our burdens (though never so heavy) But to be denied this Liberty, is so great a piece of inhumanity, that nothing can be greater. No Slavery like that of having the Conscience manacled, and fettered by the impious will of Man; which (as our most Excellent Soveraign hath declared) is not to be Constrained or any way Forced: Man hath nothing so near to him or so dear to him, as his Conscience;

ence: hence Compulsion and Coertion as to that, is both against the Law of *God*, and the very Light of Nature; Heathens have abhorred it. 'Twas the glory of *Ahashuerus* his Feast, that there was no compelling any man to do beyond what he had a mind to, or saw in himself cause for; every man was left to his own freedom; *Esther* 1. 8. *And the drinking was according to the Law, none did compel, for so the King had appointed to all the Officers of the house, that they should do according to every mans Pleasure.* And shall there be more imposing in a Christian Church, then there was in the Persian Court? Shall a Heathen King be more tender then Protestant Magistrates? Truely this is little for the honour of Christianity. Well, how ever Conscience hath been *bound*, 'tis now free; this Glorious and Golden *Liberty* is once more restored again.

Aurea Libertas auro pretiosior omni.

Oh! what a great thing is this, that *God* hath wrought out for us! Rejoyce O Land, and break forth into Shouting, Oh *England*; for thy Inhabitants are now indeed made a *free People.* The Iron Yoak of the worst sort of Bondage and Captivity (which hath so long and so greatly galled them) is taken off their necks, and every man is at ease; Nothing so welcome to all Christians, as this thing. As *Aristotle* saith of the Hand, it is *Organon Organoon*, the Instrument of Instruments; so we may say of *Liberty of Conscience*, it is the *Mercy of Mercies.* Indeed it is a a Mercy that makes all other enjoyments to be Mercy; without *this*, our Bread is mingled with Gaul, how fine soever; and our drink with Worm-wood, how rich soever: without this, our health would do us little good, yea Life

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self is but a protracted Misery: And as this *Liberty* is so pleasing to every Creature, so it is no less consonant to the mind and will of the Great Creator; and hence those that have the Spirit of God, cannot, dare not, be against it. 2 *Cor.* 3. 17. *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is* Liberty. Where-ever the Spirit of the Lord dwells in Power and Life, that Soul is for Liberty; that Soul having tasted the sweetness of Liberty, is as willing to allow it to his fellow Creatures, as to take it himself. Whilst men are tying the Consciences of others up to the hard meat of their humours, they are doing the Devils work and not *Gods*. Oh Sirs! *God* hath done this great thing for us, he hath given us *Liberty of Conscience*: Oh! that we might be so glad of it, as to use it to his *Glory*, and not as an occasion of farther provoking him, for this would be sad and dreadful indeed.

Fifthly, He hath enlarged the *Preaching of the Gospel*, of that Gospel which brings the Glad-tidings of Salvation to poor lost Man; of that Gospel that proclaims Liberty to the Captive, and the opening the Prison-doors to them that are in Bondage, and lets the Prisoners go free; of that Gospel that shews poor Creatures the way to Life, and how to be made happy for ever; which hath so unreasonably and spitefully been hindred by all the hellish Craft and Subtilty that could be used. Oh! how have men Stretcht their Witts, and Tenter-hookt their Power, to stop the shining light of the Glorious Gospell? Though God hath commanded it to be Preached, and spread to the utmost confines of the Earth; though he hath Promised, it shall be so spread in the last days, when the Earth shall be full of the knowledge of the Glory of the Lord, as the Waters cover the Seas, and though he hath demonstrated, it shall be

be ſo in the Viſion which *John* ſaw, *Rev.* 2. 14. 6. *And I ſaw another Angel in the midſt of Heaven, having the* everlaſting Goſpel *to Preach unto them that dwell in the Earth, and to every Nation, and Kindred, and Tongue, and People.* Had this Angel ſtood upon Earth (as he was to fly in Heaven) in our Climate; we lately had a ſort of People would have been ready to have clapt a *Warrant* on his Back, and apprehended him as a diſturber of the *Peace* (though he was to Preach no other than the *Goſpel of Peace,*) So eager were they to croſs the Almighty (Oh! Impudent Preſumption) in his purpoſes and decrees. But now, Bleſſed be *God*, there is a large door ſet open, that all that are gifted and ſpirited for the work, may apply themſelves thereunto without any fear of Oppoſition. Ill-men may threaten and repine at it, but they cannot hinder it. Happy! Bleſſed! Glorious day! This Door hath a long time been ſhut to the great Grief and Trouble of many poor Souls. How many poor Creatures have been hungry for the Bread of Life, but there was none to break it to them? How many were thirſty for the Water of the Sanctuary, but there was none to draw it for them? There hath been a great Famine of Bread (of Heavenly Bread I mean) in our Land. Bleſſed be the Lord God of *Iſrael*, who hath viſited his People and given them *this Bread*, and that in abundance. VVho hath brought forth *his Miniſters* from their Priſons, from their hiding places, and hath given them liberty and oppertunity to open their Mouths in the great Congregations, and to act according to the Tenour of the Prophets Commiſſion, *Eſaiah* 58. 1. *Cry aloud, ſpare not, lift up thy Voice like a Trumpet, ſhow my People their Tranſgreſſions, and the Sons of* Jacob *their Sin.* Don't ſpeak in a low flattering way; don't read

in a dull ſleepy cold manner, as though you were rehearſing a ſtory out of a Book, but cry, and cry aloud; ſpeak, and ſpeak out with a lifted up voice, *Plenis faucibus, voce ſonora & quaſi Tubali*; and what a mercy 'tis that we have ſuch Golden Trumpets ſounding in the Gates of our *Zion*. ſuch glorious Lights ſhining in our Horizon: Oh! this is a great thing. Our Meetings which of late were confined, to the moſt private and retired rooms (and that not without a great deal of danger) are now brought forth in open view, in the ſight of all *Iſrael*, and before the Sun, VVho can think of this, and not break forth into Admiration?

Sixthly, He hath given opportunity to the worſt, to ſit under the beſt means, to their Souls good. The Ignorant and Prophane Perſons who had moſt need to hear, were (for cogent reaſons) in moſt places ſhut out from the word. People were afraid to admit them into their Private Meetings, leſt they ſhould be betrayed by them: and every one that knows the worth of a *Soul*, will own this a great Mercy indeed, that ſuch may now come freely into the Publick Aſſemblyes, and none have any ſuſpition of them. The Net is now largely and extenſively ſpread over all; and bleſſed be *God*, there is a Spirit in ſuch to come in the *Nets way*: I have always obſerved that the worſt men have a hankering after the beſt means: This our Saviour hinted at in his anſwer to *John*, *Mat.* 11. 4, 5. *Jeſus anſwared and ſaid unto them, Go, and ſhew John again thoſe things which you do hear and ſee: The Blind receive their Sight, and the Lame Walk, the Leapers are Cleanſed, and the Deaf Hear, the Dead are raiſed up, and the Poor have the Goſpel Preached to them.*——The word in the Original is *Emphatical*, and the Poor *are Goſpelliz'd*; not only poor in reſpect to the World, but poor in reſpect of Grace. That are in a Natural unregenerated

rated Eſtate. what a vaſt injury to the Souls of thouſands of ſuch, has this late Perſecution been: Oh! that all concerned in it may ſeriouſly lay it to heart, and I am confident it will be ſmall eaſe to them to reflect upon it; that ſo many, by the heat of their Spirits, have been kept from that word, that might have been the *Savour of Life to them*; but now they may come and be pertakers of it: Take notice, you Drunkards, you Swearers, you Worldlings, you Atheiſts, henceforth you can have no excuſe, for you may now come and hear from the Meſſengers of the Lord of Hoſts, the miſery of your Condition; of the dreadfullneſs of Living and Dying in the ſtate you are; of the manner of True Converſion, of the freeneſs of Grace, of the Fulneſs of Love, and of the infinite Vertue, and Value of the Blood of *Chriſt*; the cloſing with which by faith muſt be your happineſs if ever you are made happy: Theſe glorious Divine Truths are not now ſpoken of in a private Chamber, but publickly Proclaimed as on the Houſe top, *Prov.* 20. 21, 22. *Wiſdome cryeth without, She uttereth her Voice in the Streets: She cryeth in the chief place of concourſe, in the opening of the Gates, in the City, She uttereth her words ſaying, How long ye ſimple Ones will ye love Simplicity? and the Scorners delight in their Scorning, and Fools hate Knowledge?* Oh! what a great thing is this!

Seventhly, (And which is none of the leaſt of theſe great things) He hath turned the Heart of our *Royal and Dread Soveraign* to us, as the Heart of *a Father* to his *Children*. We are told, *Prov.* 21. 11. *The Kings Heart is in the Hand of the Lord, as the Rivers of Water he turneth it whereſoever he will.* Oh! Bleſſed be God for *this Turn*, how welcome, how refreſhing is it, even as the breaking forth of the *Sun* after a tedious

Night. We may now go home to our Tents, Rejoyce and Triumphing, that we, *even we*, have a Portion in *our David*; and that we, *even we*, have an Inheritance in the *Son of Jeſſe*. Through the Interpoſition of ſome *ſhaddowing Clouds*, we have not had for ſome years the Smiles of *Cæſars* Face, being continually portrayed before him, as ſome *Monſtrous Creatures* unworthy his Protection. There have not been wanting *Hamans* in the Court, ſuggeſting to the Prince, that his Crown could not ſet faſt upon his Head while ſuch Diſloyal Ones as we were at Peace in the Land. But we now ſtand right in our Soveraigns Favour, he has been pleaſed to ſpread the Wings of his Clemency over us, and this we humbly Acknowledge to be a great thing *God* hath done for us. Now then, If ſtopping the Mouths of our Adverſaries which were ſo open; if lifting up the Head of our Miniſters which were ſo low; if ſecuring our Inhabitants which were ſo uneaſy; if giving Liberty of Conſcience which was ſo tyrrannyzed over; if enlarging the Goſpel which was ſo oppoſed; if making way for the worſt to hear the Word, who were ſo miſerably kept from it; if turning the Heart of our Soveraign *To Us*, who ſuffered ſo much by that Fatal Eclips. If theſe are great things, then *God* hath done great things for us.

I come now to the laſt part of the words, Namely, The Influence that this has upon all that fear *God*——— *Whereof we are glad.*

The word ſaith——*Light is Sown for the Righteous, and Gladneſs for the Upright in Heart.* And this ſeems to be the Harveſt time, for our *God* is returning (after ſo long with-drawing) and repenting concerning us his Servants. He is ſatisfying us alſo with his Mercy, and making our Hearts glad in this day. Yea he

is,

is making us Joyful according to the days wherein he hath afflicted us, and the years wherein we have ſeen evil; his VVork is appearing unto us, and his Glory upon our Children. Oh! That we could therefore make a Joyful Noiſe unto the Lord, that we could ſerve the Lord with Gladneſs, and come before his Preſence this day with Singing. Oh! That we could enter his Gates with Thankſ-giving, and into his Courts with Praiſe, and be thankful unto him and bleſs his Name. The Preacher ſaith, *There is a time to Weep, and a time to Laugh; a time to Mourn, and a time to Dance.* VVe have had our days of VVeeping and of Mourning; we have been in the VVilderneſs of *Sin*, and as in the Vale of *Siddim*; with *Jeremy* we have even had Furrows on our Faces, and Iſickles from our Eye lids with continual VVeeping; with *Origen* we have almoſt been dead with Grief; with *Chryſyſtome* we have been conſuming our days in Sorrow; with *Baſil* we have been even old before our time; and with *Rebeckah* we have been weary of our Lives; but now (*Gaudia poſt luctus veniunt*) the Laughing time, the Dancing time is come; our Lord is now ſaying to us as to his Church—— 2 of the *Cant.* 10. 11, 12, 13. *My Beloved ſpeak; and ſaid unto me, Riſe up my Love, my Fair One, and come away, for lo the Winter is paſt, the Rain is over and gone; the Flowers appear on the Earth, the time of the Singing of Birds is come, and the voice of the Turtle is heard in our Land; the Fig-Tree putteth forth her green Figs, and the Vine with tender Grapes gives a good ſmell. Ariſe my Love, my Fair One, and come away.* From whence ſhould ſhe come? VVhy, from ſetting in her Mourning-Chamber, & giving up her ſelf to Sorrow and Lamentation; for though it had been a bluſtering and ſtormy Winter with her, yet it is now paſt; though it had been a time of great and diſmal Rain, yet

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it is now over and gone, and the Pleaſant Spring time is come; for the Flowers appear on the Earth, and the Birds begin to Sing; So it hath been with us——*The ways of our* Zion *have Mourned, becauſe none did come to the Solemn-Feaſt; all her Gates were deſolate, her Prieſts ſighed, her Virgins were afflicted, and ſhe was in Bitterneſs.* But now our Condition is changed, and we are called to Rejoycing, and we ſhall Sin greatly if we do not Rejoyce, *Deut.* 28. 47. *Becauſe thou ſerveſt not the Lord thy God with Joyfulneſs and with gladneſs of Heart, for the abundance of all things.* This was a great and a provoking Sin, pray let it not be *our Sin.* But let us Rejoyce in the Lord, our righteouſneſs, and glory in the Rock of our Salvation; who hath done this great thing for us. Give me leave very briefly to ſhew you how we ſhould be glad.

Firſt, As it is an *Anſwer of Prayer,* God hath manifeſted himſelf a God, hearing Prayer, in doing theſe great things, for they are the very things we have been long Praying for; as *Hannah* ſaid to *Eli.* 1 *Sam.* 1. 27. *For this Child I Prayed, and the Lord hath given me my Petition which I asked of him.* So for *this day,* for this Change, for this time of Liberty the People of God have been VVeeping and Praying, and Crying aloud; Oh! what floods of Tears have been poured out; Oh! what volleys of Sighs and Sobs have been ſent up in the Exhalations of the Spirits of the Saints unto the great God, that he would do what he hath now done for them; as it is of God that we are not deſtroyed, ſo it is of God that we are delivered; and ſhall we not be glad that he hath at length heard our Prayers and anſwered our Requeſt?

Secondly, VVe ſhould be glad in reſpect to the *Time* of it: He hath done great things *for us* at this time, when we *leaſt expected it.* This Inhanced the value of deliverance

liverance of the Jews, 7 *Ezra* 12. *Artaxerxes King of Kings, unto Ezra a Prieſt, a Scribe of the Law of the God of Haven, perfect Peace*, and at ſuch a time. Our King hath ſent the bleſſed Meſſage of Peace to the poor Miniſters of the Goſpel, and to all the Churches of Chriſt in this Land, *and at ſuch a time*, when we looked for nothing but Sorrow and Trouble; and ſurely for this we ſhould be glad.

Thirdly, We ſhould be glad demonſtrated in *our Union*. Bondage and Oppreſſion hath not driven us together. Oh! That Deliverance might, ſince it hath pleaſed *God* to open a Door of Liberty for us all, of what perſwaſion ſoever. Oh! That we might heedfully attend to the Apoſtles preſſing Exhortation, *Ephe.* 4. 3. 4. *Endeavouring to keep the Unity of the Spirit in the Bond of Peace. There is one Body and one Spirit, even as you are called in one hope of your calling.* I could heartily wiſh that all the unhappy Names of diſtinction (which have kept up the feud ſo long among us) might be now laid aſide; and that we might live together in Love, and be ſincerely loving one another as the fellow Citizens of the *New Jeruſalem*. Oh! This would be a great thing, a glorious manifeſtation of our Gladneſs.

Fourthly, We ſhould be glad demonſtrated in *our Reformation*. There is a voice in Mercies as well as in Afflictions; in Deliverance as well as in Perſecution; *God* hath been a long time ſpeaking to us from the Fulminations of Mount *Sinai*, and now is ſpeaking to us from the ſweet Irradiations of Mount *Sion*, and his voice is that you will find mentioned, *Jere.* 7. 2. 3. *Stand in the Gate of the Lords Houſe, and proclaim there this word, and ſay, Hear the Word of the Lord, all ye of* Judah, *that enter in at theſe Gates to Worſhip the Lord. Thus ſaith the Lord of* Hoſts, *the God of* Iſrael, *Amend your*

wayes and your doings, and I will cauſe you to dwell in this place. Ah! Sirs, if we deſire the continuance of this great Mercy of entring the Gates to worſhip the Lord, for Gods ſake let us be reforming our Lives, and turning every one from the Evil of his wayes: that we may provoke the Lord no more to hate the Palaces of our *Jacob*, or forſake the Aſſemblys in our *Iſrael*; for hereby indeed can we only ſhew that we are glad of theſe great things that God hath done for us.

Fifthly, We ſhould be glad demonſtrated in *our ſatisfaction and contentedneſs of Spirit*, with what Cod hath done; laying aſide all needleſs fears and jealouſies, which tend only to diſquiet the mind, and render us uncapable of worſhiping *God* as we ſhould do. Oh hear and tremble at the Apoſtles ſolemn Admonition, 1 *Exo.* 10. 10 *Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer.* *God* hath influenced our Soveraign to do ſuch great things for us, which none of his Predeceſſors ever did, largly expreſſed in his unparalleld Declaration. A Declaration ſo full of Princely Love and Affection, ſo full of Amazing Candor and Condeſcention, that it deſerves to be writ in Letters of Gold. Behold! Majeſty on the Thone, veyling the Scepter, and darting the Rayes of his Royal Favour into the pooreſt Cottage. Behold a Crowned King Compaſſionating and Commiſerating the Calamities of his meaneſt Subjects. What ſhall I ſay? Behold an Index pointing to the rich graces and vertues in the large Folio of the Royal Breaſt. And ſhall we be yet murmuring, and indulge diſcontents and fears? Oh! this would be a very ungrateful Requital, both to God and the King. Oh Beloved! I earneſtly beg you, that we may Eat our Bread with Joyfulneſs, and dwell in our Habitations with Gladneſs, with what God and the King hath done for us.

Sixthly,

Sixthly, We ſhould be glad demonſtrated in our *Dutiful Deportment* towards our Soveraign; *God* is the Efficient, he is the Inſtrument of theſe great things; let us therefore be like thoſe of old, who bleſſed the King, and went unto their Tents joyful and glad of Heart, for all the goodneſs he had done for *David* his Servant, and for *Iſrael* his People. We are now under the indiſpenſible Duty of Gratitude (as well as of Law and Goſpel) to be a quiet and peaceable People. Oh! that the King may never ſee any thing in our Carriages to make him Repent of the kindneſs he hath ſhown to us. I will leave that word with you, and I cannot but earneſtly preſs it upon you, which *Solomon* the wiſeſt of men left in charge to his Son, 24 *Prov.* 21. 22. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change, for their Calamity ſhall riſe ſuddenly, and who knoweth the Ruin of them both?* Oh! let us make good our Soveraigns good Opinion, that good Chriſtians will be good Subjects; and herein ſhall we ſhew our ſelves glad in a right gladneſs.

I ſhall now in a few words ſhew you what *a kind of gladneſs this ſhould be,* and I have done.

Firſt, It ſhould be a *forgetful gladneſs*: I do not mean forgetful of the *Mercies* we receive, but of the *Miſeries* we have felt. Oh! let them be Buried in the Grave of Oblivion; let them be as though they never were; and to that end I would commend the Spiritual Improvement of thoſe words, *Prov.* 31. 6, 7. *Give ſtrong Drink unto thoſe that are ready to Periſh, and Wine unto thoſe that be of heavy Hearts; let him drink and forget his Poverty, and remember his Miſery no more.* Who ever hath been pincht by the late Perſecution, Oh! let him come and drink of the waters that are runing in our Sanctuaries, ſo will he forget his Poverty and remember his Miſeries no

more. *God* did not depress us so low, but he hath now raised us again.

Dejicit ut relevet, premit ut solatia præstet,
Denecat ut possit vivificare Deus.

He covered the head of our *Zion* with a Cloud in the day of his Anger, that the Light of his Countenance and the Glory of his Presence might be now more sweet and precious. He over-whelmed us with Sorrow, that the Table he hath now spread for us, and the Oyl wherewith he is Anointing our Heads, might be the more fragrant and odiriferous. He brought us down into the Valley of Death, that after two days he might revive us; and that in the third day he might raise us up that we may live in his sight, that we may know if we follow on to know the Lord; his going forth is prepared as the Morning, and that his coming to us is as the Rain, as the latter and former Rain unto the Earth. Oh then! what-ever hardships we have undergone, let them all be forgotten.

Secondly, It should be a *Charitable gladness*: We should so be glad for these great things, as to put away all Anger and Malice, and thoughts of Revenge against those that have done us wrong; for so is the Gospel command, 5 *Math.* 44. *But I say unto you, Love your Enemies, Bless them that Curse you, do good to them that Hate you, and Pray for them which Dispitefully use you, and Persecute you.* Oh! Remember that a Forgiving Spirit is a Gospel Spirit.

Thirdly, It should be a *Profitable gladness*: We should labour to be so glad for these great things, as to get good by them, improving the means of Grace we now enjoy for our Souls good; saying with *David*, 112 *Psa.*

1.

2, 3, 4, 5, 6. *I was glad when they ſaid unto me, Let us go unto the Houſe of the Lord. Our Feet ſhall ſtand within thy Gates,* O Jeruſalem; Jeruſalem *is builded as a City that is compact together; whether the Tribes go up, the Tribes of the Lord, unto the Teſtimony of* Iſrael, *to give thanks unto the Name of the Lord; for there are ſet Thrones of Judgment; the Thrones of the Houſe of* David. *Pray for the Peace of* Jeruſalem, *they ſhall proſper that love thee.* Oh Sirs! This gladneſs will turn to a good account at the laſt day.

Fourthly, It ſhould be a *Spiritual gladneſs*: Not in a Carnal way of Rejoycing as the World do, nor upon the account of any Carnal or VVorldly Intreſt, but purely on a Spiritual account. As our Saviour admoniſhed his Diſciples, *Luke* 10. 20. *Notwithſtanding, In this rejoyce not, that the Spirits are ſubject to you, but rather rejoyce, that your Names are written in Heaven.* I have not now time to apply it, but ſo ſhould our gladneſs be.

Fifthly, It ſhould be an *Euchariſtical gladneſs*: Oh! how ſhould we be Bleſſing, Praiſing, Adoring, and Magnifying the Lord our God in the Senſe of theſe great things he hath done for us? How ſhould we be ſtiring up our ſelves to the Praiſe of him, as *David* did? 108 *Pſa.* 1. 2, 3, 4. *O God, my Heart is fixed; I will Sing and give Praiſe even with my Glory. Awake Pſaltery and Harp, I my ſelf will awake early; and I will ſing Praiſes to thee among the Nations; for thy Mercy is great above the Heavens, and thy Truth reacheth unto the Clouds.* This will be a gladneſs truly becoming the Profeſſors of the Goſpel.

Sixthly, It ſhould be an *Influential gladneſs*: Oh! what an Influence ſhould theſe great things have upon our whole Man to ſerve our *God* more purely, to live to

him more holily, and to walk before him more humbly then ever we have done; as the Apostle urgeth the *Romans*, *Chap.* 12. 1. *I beseech you therefore Brethren, by the Mercy of God, that you present your Body a living Sacrifice holy and acceptable to God, which is your reasonable Service.* If this Exhortation were well practiced by all that profess the Name of God in *England*; Oh! How would Peace *Triumph* over *Dissention* in the Nation? How would *Plenty* Triumph over *Poverty* in the City? And (that which is best of all) how would *Religion* Triumph over *Prophaneness* in every Corner of the Land? And thereby how would God have the Glory, and we the solid lasting Comfort of these great things he hath done for us? *Amen. Amen. Hallelujah, Hallelujah.*

FINIS.

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THere will very shortly be Published (for the gratifying the Desires of many) another Sermon of this Reverend Authors; the very first he Preacht at the opening of the Meeting-House in *Spittle-fields*, being a most Seasonable Discourse *of Gods hearing Prayer.*